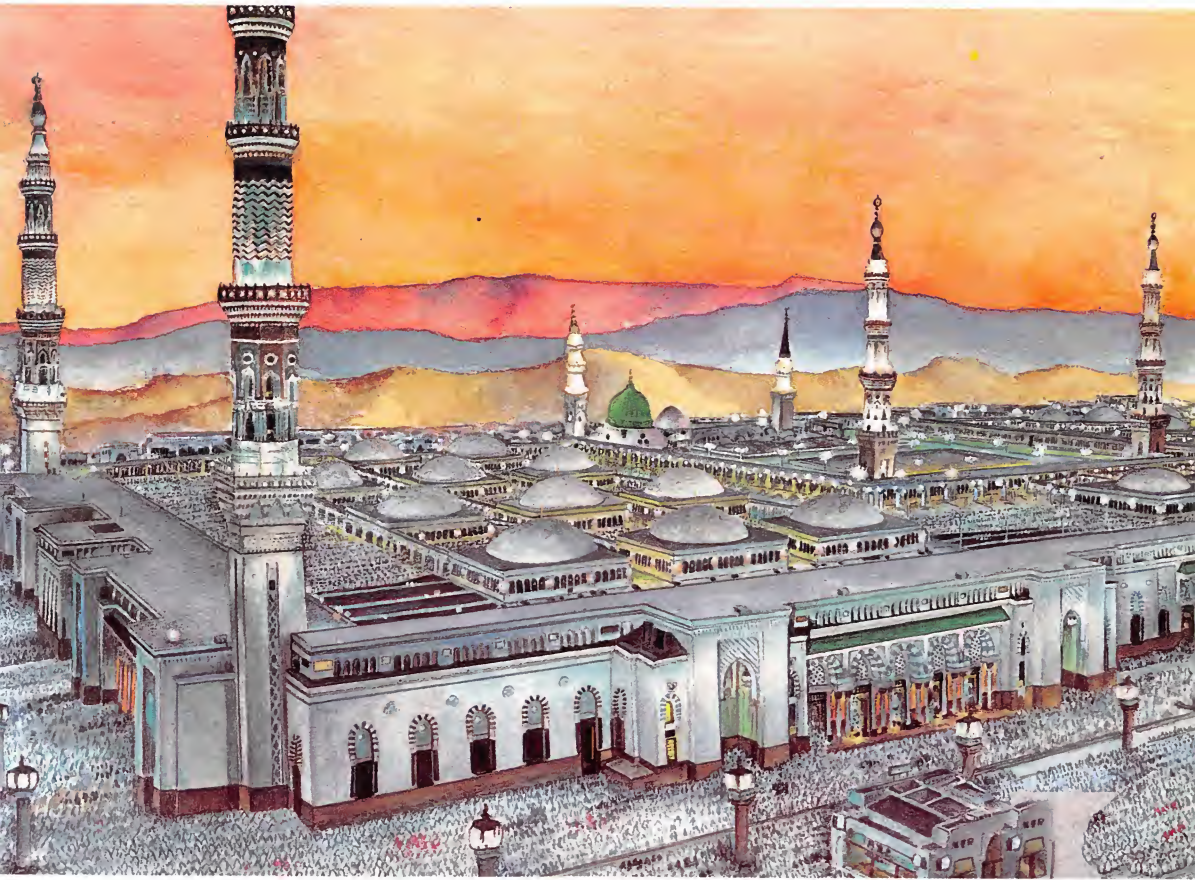


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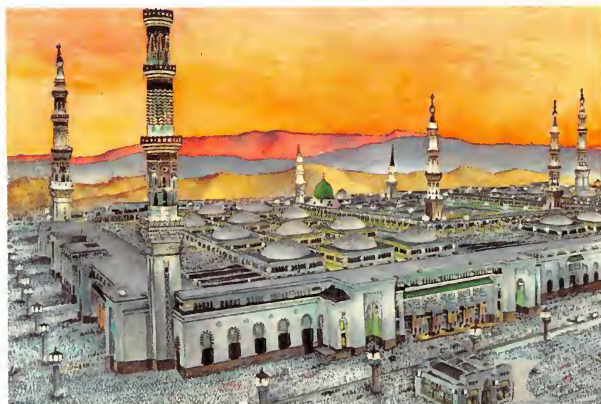
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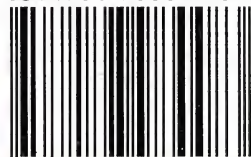


This course has been designed to present the young students a comprehensive Islamic education, comprising general Islamic knowledge based on the Quran and Hadith. Instead of teaching moral principles directly, they are taught through themes chosen from the Quran and other Islamic Sources. Though basically intended for use as a school textbook, it is also an ideal tool for home schooling involving both the parents and children. In this way children will not only learn the ethical values conveyed by the message of Islam but will also be stimulated to want to know more about Islamic teachings when they grow up.

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Islamic Studies



A Graded Course Grade 7

Mohammad Khalid Perwez

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You have been taught in the earlier grades about Islam and some of its teachings. We shall have further discussions about these subjects in this grade that will help increase your understanding and knowledge. You must remember that Islam is a religion which teaches man to surrender himself completely before the one Allah, who is the Creator of the universe. The word Islam is an Arabic word which means “surrender.” Therefore, Islam calls upon everyone to surrender himself completely before the will of Allah. In other words, accepting Islam is to accept the fact that Allah the Almighty is the Creator of this universe and everything in it, and we must obey only Allah. Islam is the religion which has been appointed for mankind to follow by none other than the Almighty Himself. Allah in His infallible Book, the Holy Quran, makes this fact quite explicit.

At the command of Allah, Islam came to the people through His prophets. Allah sent them to teach Islam to mankind at different times, and He perfected and completed Islam through His last prophet Muhammad ﷺ. Commanded by Allah, the Prophet Muhammad, the last prophet of Allah, taught mankind everything there was to know about Islam and its noble teachings.

Islam is a natural religion; the Quran describes Islam as *deen-e-fitrah*—a religion which is compatible with nature. Every child is born a child of nature, which means that every child is born with a natural disposition towards this religion, which calls for submission to the will of Allah. Therefore, Islam is resignation of one's will to the Supreme Decree. It requires the bringing of one's own will into accord with the Supreme Will. If one were to ponder on the working of the universe, and its eternal principles of harmony and silence, one would understand how everything in the universe is following the commands of the Almighty. Likewise, mankind should also live in the world following the principles laid down by Almighty Allah.

The essential task of man, therefore, is to work for harmony in his own life and also in the world surrounding him. His role on earth is to understand the laws of nature and conform to them, because when he neglects to understand these divine laws and leaves the path of Allah, the consequences prove harmful to him. Everything in the universe has completely submitted itself to the will of Allah. All things on the earth and in space follow Allah's command. This shows that submission to Allah is the only true religion for both man and the universe.



Islam, based on scientific thinking and sound logic, relates its principles to the rules of logic and scientific theories. Therefore, it is the duty of all Muslims to understand and grasp this connection. The Quran is replete with passages calling upon everyone to look into the universe to discover its laws and to arrive at the firm

conviction that Allah is the Creator of the universe and everything in it. These references are directed at reason with the expectation that man will search for and find out the truth, so that his belief may be based on rationality and facts.

The Quran tells mankind to look at the universe and discover how flawless it is. It says in verse 3 of Surah 67:

“He (Allah) created the seven heavens one above another; no want of proportion will you see in the creation of (Allah) Most Gracious. So turn up your eyes again: do you see any flaw?”

At another place the Quran tells human beings to listen to their reason and the grounds for their disbelief, when Allah has spread in the universe all signs of His majesty and power. The Quran says in surah 21 verse 30:

“Do not the unbelievers see that the heavens and the earth were joined together (as one unit of creation) before we clove them asunder? We made from water every living thing. Will they not then believe?”

EXERCISES

Fill in the Blanks

- The meaning of the Arabic word “Islam” is to _____ (surrender/venerate).
- Allah sent _____ to teach Islam to mankind (prophets, angels).
- Man’s natural disposition is called _____ (*fitrah/lisnad*).
- The Prophet Muhammad is the _____ prophet of Allah. (First/last)
- The Prophet Muhammad received the Holy book _____. (Quran / Injeel).

Match the Columns

Column A

Fitrah

Islam

Deen

The Quran

Allah

Column B

Religion

Natural disposition

Surrender

The Creator

The Book of Allah

Answer the following questions

- Define *fitrah*.
- What is Islam?
- Why did Allah send prophets?
- Why does Allah tell mankind to explore the universe? How does it help us to know Allah?



Tawhid (Oneness of Allah)

You already know that Islam is the religion which has been fixed by Allah for human beings to follow. Now, it is essential to know what Islam preaches. There are some basic teachings of Islam which we must always remember. Islam calls



for complete understanding of these teachings, otherwise it would not be possible for anybody to follow Islam both in body and spirit. *Tawhid* is the most important teaching of Islam. *Tawhid* is the belief in the oneness or unity of Allah. *Tawhid* is faith in Allah being One, Alone, the Eternal and the Absolute. *Tawhid* means that God alone is the Creator, the Power behind the universe and the Sole Source of its guidance. Allah knows everything, sees everything and is able to do anything. *Tawhid* is acceptance of God's supremacy over the entire universe. No other power in the universe can act except as God wills it. Everything in the universe belongs to God. *Tawhid* demands that we should not associate any partners with God. If anyone tries to liken Allah to any created being, or to suggest that other things in the universe somehow share in Allah's creative power, or have His knowledge or ability to guide or forgive, this is known as *shirk*,

which is a great sin and Allah says in the Holy Quran that He will forgive all sins except *shirk*. If one is guilty of *shirk*, he ceases to be a Muslim.

Tawhid teaches us:

- ☀ to believe in the one Allah
- ☀ to surrender to the Will of Allah.
- ☀ to accept God as the most Powerful, most High, the One who wields control over all of the universe and all beings.
- ☀ to trust Allah and believe that everything that comes to us is from Allah.
- ☀ to lead a responsible life, as one day we shall all be answerable to Allah.

The essence of *tawhid* is explained in the Quran in *Surah al-Ikhlās*. *Al-ikhlas* means ‘purity of faith.’ This surah sums up the Muslim concept of *tawhid*, which forms the basis of Islam.

‘He is Allah, the One and Only.
Allah is Eternal and Absolute.
He begets not, nor is He begotten
There is none equal to Him.’
(*Surah: 112:1-4*)

This is the belief in the one Allah, who is ever-present and everlasting, who was not born, nor does he give birth to anyone. Allah is the Creator of the entire universe and everything in it. Everything Allah has created has a beginning and an end. It is only Allah the Creator and the Maker who will remain when everything else perishes. The sun, the moon, the mountains, the earth, the plants, the trees, animals, etc.,—all will become dust one day, but Allah

will endure, because He is everlasting, and neither death nor slumber will ever approach Him.

The Beautiful Names of Allah

Allah, the Creator of everything, has beautiful names, which describe His various powers and symbolize His attributes. These are mentioned in the Quran, which says in surah 7, verse 180, '*The most Beautiful Names belong to Allah. So call on Him by them.*' These beautiful names of Allah, which are ninety nine in number, are called *asmaehusna*. They express every aspect of His divinity and are the signs of the essence and the cause of all existence. Indeed His attributes are manifested throughout His entire creation.

There is a *hadith* mentioned in the *hadith* book of Al-Bukhari which relates that whoever remembers all the ninety-nine names of Allah shall enter paradise. Some of the ninety nine names of Allah are given below. It is our duty to memorize all beautiful names of Allah.

1. *Ar-Rahman* or The Merciful
2. *Ar-Rahim* or The Beneficent
3. *Al-Ahad* or The One
4. *Al-Hayy* or The Everlasting
5. *Al-Khaliq* or The Creator
6. *Al-Musawwir* or The Shaper of Beauty
7. *Al-Qayyum* or The Self-Existing one
8. *Al-Wahid* or The Only one
9. *Al-Malik* or The Absolute Ruler
10. *Al-Quddus* or the Pure One.

EXERCISES

Fill in the Blanks

- Muslims believe in _____ Allah. (one/two)
- _____ is the Creator of the entire universe. (Allah/Prophet)
- Associating partners with Allah is called _____. (shirk/people of Islam)
- Allah has _____ beautiful names. (Fifty/Ninety-nine)

Match the Columns

Column A

Al-Ikhlās

Tawhīd

Asma'uhusna

Al-Khaliq

Al-Quddus

Column B

The Creator

The purity of faith

The Pure One.

The oneness of Allah

The Beautiful Names of Allah.

Answer the following questions

- Define *tawhīd*.
- How does one commit shirk?
- What does *tawhīd* teach us?
- Define *asma'uhusna*.





After belief in *tawhid*, Islam calls for belief in the angels. Created by Allah, they are creatures of light, with neither sex nor carnal desires, and they pervade the entire universe. The word ‘angel’ means ‘messenger’, and this is precisely what the angels do — besides performing several other tasks set for them by Allah. Allah has commissioned the angels to convey His messages to His prophets so that they may discharge their duties of bringing His word to fellow human beings and inviting them to tread the right path.

Allah says in the Quran.

They never disobey Allah’s command and faithfully do His biddings. (Surah 66, Verse 6).

Angels have wings —two, three or four as mentioned in the Quran, but Allah has given them the power to assume any shape they like. An angel may even take human shape, as Jibrail did to the Prophet Ibrahim and to Maryam, the mother of the Prophet Isa, or Jesus. But according to a hadith, when Muhammad ﷺ first saw Jibrail

it was as a huge creature covering the horizon between heaven and earth.

Allah has appointed several tasks for the angels which they perform unfaithfully:

1. Supporting Allah's throne and chanting His glory from around it. The Quran says:

"Those who support the throne, and those who stand around it, give glory to their Lord with due praises."

2. Watching over those lodged in the gardens of Paradise, about whom Allah says:

"The angel will come to them from every gate, saying. 'Peace be upon you for all that you have endured?'"

3. Meting out punishment to the inmates of Hell.

The Quran describes them in Surah 66 verse 6 as *"the angels, stern and severe."*

4. Coming down with Allah's revelations to His prophets and messengers, with Jibrail as their chief. The Quran says:

"Truly, from the Lord of the world this Book has come down upon your heart through the Faithful spirit (Jibrail), so that you may become one of the warners."

5. Recording the deeds of men.

“Surely, there are guardians watching over you – honoured scribes, who know all that you do.” (82:9)

6. Taking away the souls of those whose life spans have come to an end.

“Say: The Angel of Death appointed to take charge of all of you will carry off your souls.” (32:11)

Believing in the angels is one of the articles of a Muslim’s faith. Anybody who denies the existence of angels or claims that angels are the daughters of Allah or mocks their power or ridicules them or attempts to draw pictures of them based on human understanding is jeopardizing his faith; he is actually deviating from Islam. Therefore, a Muslim must believe in angels in the manner explained in the Quran and as taught by the Prophet Muhammad ﷺ.

There are four famous angels who are mentioned in the Quran and described below:

1. Jibrail – The messenger of God who brought revelations to the chosen ones.
2. Azrail – The angel of death who is present at death beds to receive the souls.
3. Israfil – One who calls all souls on the Day of Judgement.
4. Mikail: The protector of the faithful and guardians of places of worship.

EXERCISES

True or False

- Angels are self-created creatures.
- Angels do not have wings.
- The angel Jibril brought revelations to all the prophets.
- Angels are made of fire.
- It is not necessary for Muslims to believe in angels.

Match the Columns

Column A

Angels

Israfil

Azrail

Jibril

Mikail

Column B

The one who will call all souls on the Day of Judgement

The protector of the faithful

Brought Quranic revelation to the prophets

The angel of death

The messengers

Answer the following questions

- Both angels and human beings are the creatures of Allah. How is an angel different from a human being?
- Define the tasks performed by the angels.
- Name the famous angels mentioned in the Quran.



Belief in the Books of Allah

You already know that belief in Books of Allah is an essential article of faith. Allah sent down many heavenly books which contained His teachings for mankind in order to lead them from darkness to light. Of the many sent down by Allah, we only know about the five books which are mentioned in the Quran. These five heavenly books were revealed to five different prophets of Allah.



Muslims believe that the first prophet was the first man, Adam, and that between Adam عليه السلام and Mohammad ﷺ, the last prophet of Allah, there had been at least 124,000 other messengers of whom at least twenty four are mentioned in the Quran. Allah chose His messengers much to the surprise and reluctance of some of them. Allah did not pick the great and famous, the wealthy and influential—but rather those who lived virtuous and honourable lives.

The five heavenly books which are mentioned in the Quran are as follows:

1. *Saheefa* or the Scroll
2. *Taruat* or the Torah
3. *Zabur* or the Psalms
4. *Injeel* or the Gospel
5. The Quran

The *Saheefa* was revealed to the Prophet Ibrahim عليه السلام. It was a collection of words of wisdom and commands. This book is now completely lost. The Quran speaks of this book in the following verses:

“Those will surely prosper who purify themselves, who remember the name of their Lord and pray to Him. Yet you prefer the worldly life, although the Hereafter is better and more lasting. Truly, all this was in the earlier scriptures of Ibrahim and Musa.”
(87:14-19)

The *Taurat* was revealed to the Prophet Musa عليه السلام. Allah says in the Quran.

“And He sent down the Torah and the Gospel.” (3:3)

The *Taurat* contained the true faith and the laws given to the Prophet Musa عليه السلام. It commanded justice in everything and invited all men to repentance. It also foretold the coming of the Prophet Muhammad ﷺ. But the original *Taurat* was tampered with and changed by successive generations of the Children of Israel. As the Quran says:

“Among the Jews there are some who take words out of their context.” (4:46)

The *Zabur*, or the Psalms, was revealed to the Prophet Dawud عليه السلام. Allah says in the Quran:

*“To Dawud We gave the Zabur
(the Psalms)” (17:55)*

The Injil, or the Bible, was given to the Prophet Isa (Jesus) عليه السلام. It was also a Book sent down from Heaven confirming the earlier scripture, the *Taurat*, and giving the glad tidings of the coming of the Prophet Muhammad صلى الله عليه وسلم. The Quran says:

*“After those prophets we sent forth Isa,
the son of Maryam, confirming the
Taurat already revealed, and gave him
the Injil, in which there is guidance and
light.” (5:46)*

The *Injil*, or the Gospel given to the Prophet Isa عليه السلام, contained belief in one God and commandments full of divine wisdom, such as the offering of ritual prayers, giving alms to the poor, inviting people to a higher standard of moral life and practicing mutual love and forgiveness in society. But later generations changed the original scripture and now only a doctored or interpolated version of the original Gospel is extant today.

The Holy Quran, which is the last of the Heavenly Books sent down by Allah, was revealed to the last prophet. The Quran was revealed in the Arabic language and comprises 6236 verses spread over 114 chapters. The Prophet Muhammad صلى الله عليه وسلم says of the Quran: I am leaving behind Allah’s Book and my *sunnah*. You will never be astray, after me, as long as you hold fast to these two. (Sahih Muslim)

EXERCISES

True or False

- Allah has not sent any Holy books to mankind.
- The Quran is the Holy book revealed by Allah to His first prophet.
- The Prophet Adam was the first man and the first Prophet of Allah.
- The Injeel, or the Bible, was revealed to the Prophet Isa or Jesus.

Match the Columns

Column A

The *Saheefa*

The *Taurat*

The *Zabur*

The *Injeel*

The Quran

Column B

The Prophet Muhammad

The Prophet Isa or Jesus

The Prophet Ibrahim

The Prophet Musa

The Prophet Dawud

Answer the following questions:

- What do you understand by the phrase “Holy Books of Allah”?
- How many Holy Books has Allah sent? Can you name them and also the prophets to whom these books were revealed?
- Why is the Quran the only book of divine guidance for mankind today?
- How many surahs and verses are there in the Quran?



Belief in the Messengers of Allah

Anyone having faith in Allah must also believe in all the messengers sent by Him for the guidance of all mankind. A Muslim cannot believe in some of the messengers and disbelieve in others. Allah says in the Quran:

“Those who deny Allah and His messengers, and those who draw a line between Allah and His messengers, saying: ‘We believe in some but deny others,’ thus seeking a middle way—these indeed are the unbelievers. And We have prepared for the unbelievers a humiliating punishment.” (4:150-151)

Allah in His infinite wisdom has chosen to send down messengers to each and every people to guide them to the right path. The Quran says:

“There have never been a people but a warner has been sent among them.”

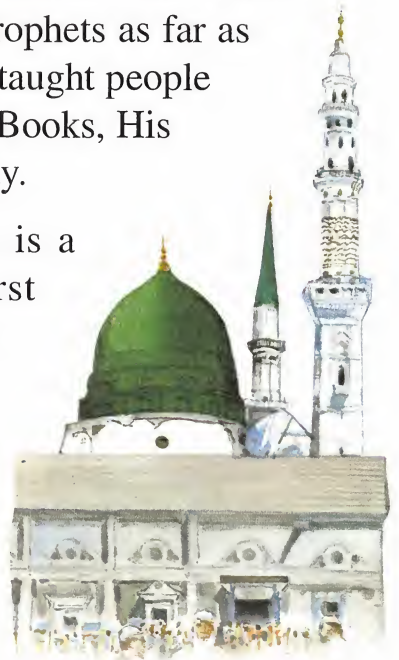
The purpose in sending down messengers is that on the Day of Judgement human beings are left with no excuses for having gone astray in this life. Allah has chosen these messengers from among men like us; they eat, drink, sleep and marry. They are not different in their human needs. What distinguishes them from others is their

having been chosen by God to communicate His revealed messages. These messengers are not only paragons of the highest moral virtues, such as truthfulness, honesty, and sagacity, but are also commissioned to carry Allah's messages to His servants, namely, human beings. The mission of the messengers is very clearly expressed in the Quran:

“We sent to you a messenger from among you to recite Our revelations to you and to purify you of sin and to instruct you in the Book and in wisdom and to teach you what you did not know.” (2:151).

Thus, according to the Quran, the duties of a messenger are to recite Allah's revelations, to convey His messages to mankind, to instruct people to follow the tenets of the faith explained in the Quran, to teach people wisdom and the use of the intellect as well as the principles of good behaviour and to purify their inner selves so as to direct their hearts towards piety (*taqwa*) and virtue. There was complete commonality among the prophets as far as their teachings were concerned. They all taught people to believe in Allah, His Messengers, His Books, His angels, the Divine destiny and the Last Day.

Belief in all the prophets of Allah is a religious imperative in Islam. The first prophet of Allah was the Prophet Adam, who was also the first man, and the last prophet of Allah was the Prophet Muhammad, who was also the “seal of the prophets” or *khatam unnabbiyin*. There will be no prophets after the Prophet Muhammad ﷺ and the shariah of the Prophet Muhammad has



superseded all the shariahs of the previous prophets, because of their all having been corrupted through changes made by the people. Every prophet of Allah has affirmed his faith in all the prophets before him and given tidings of those to follow. Every prophet before the Prophet Muhammad informed their people of the coming of the Last Prophet of Allah. As the Quran says:

“And remember when Allah took a solemn pledge from His messengers saying; If after all the scriptures and the wisdom which I have bestowed upon you, there comes to you a messenger confirming that which is already with you, you must believe in him and help him.””

You must also remember that the birth of the Prophet Isa was a miracle. He was born without a father through a spirit of Allah (*roohunminho*). His mother was Mariyam, or Mary, whom the Quran refers to as a pious lady devoted completely to worshipping Allah. Another great prophet was the Prophet Musa who lived long before the Prophet Isa. He is called *Kalimullah* because Allah had directly spoken with him on Mount Sinai.



EXERCISES

True or False

- The prophets were sent by Allah to teach mankind true faith and correct conduct.
- A Muslim does not believe in any of the prophets except the Prophet Muhammad.
- All prophets received instructions from Allah.
- The Prophet Muhammad was the first prophet of Allah.
- Allah spoke with the Prophet Musa on Mount Sinai.

Match the Columns

Column A

Shariah

The *khatamunnabbiyin*

Roohuminho

The first prophet

Kalimullah

Column B

The Prophet Isa

The Prophet Musa

The Prophet Adam

The Prophet Muhammad

The rules and laws of Islam

Answer the following questions:

- Why did Allah send messenger or prophets?
- Why is the Prophet Muhammad called *khatmunnabbiyin*?
- What are the duties of a messenger?





Belief in the Last Day is also one of the articles of faith of a Muslim. The Last Day or *Yawmul Akhirah*, is the day when all living souls will be dead and Allah will resurrect all those dead and call them to account for their deeds. Only Allah knows what will happen at this time. The Quran says this very explicitly:

Knowledge of this hour is possessed by none except Allah. Allah has kept this knowledge to Himself and has not revealed it to any of His creatures. Allah wants all mankind to keep themselves in a state of readiness, obey His ordinances from moment to moment and avoid doing things not allowed by Him.

The Last Day is called by many names. Some of them are as follows:

Al-Haqqah (The Inevitable)

Al-Qariah (The Calamity)

Al-Ghashiyah (The Overwhelming)

Yawm ad-Din (The Day of Judgement)

Man should know that he is not here to stay forever. Allah says in the Quran, *Kullu nafs in zaiqatul maut* (Every soul has to taste the flavour of death). A man's earthly life is very short in comparison to the eternal life that follows after death. A man's fate in the life Hereafter will depend on how he has spent his life while on earth. If he has lived his life according to the teachings of the Quran, he will be rewarded by Allah in the Hereafter and sent to live permanently in *Jannah*, or paradise, otherwise hell will be his abode if he has flouted the laws of the Quran and spent his life in faithlessness, vice and dishonesty. *Yawmul Akhirah* is the day when all will stand before Allah to be held accountable for all their actions in the present world. The Quran says in Surah 97, verse 7-8:

“Whoever has done an atom's weight of good shall see it, and whoever has done an atom's weight of evil shall see it.”

We must all understand that life on earth has an important purpose. Life in this world is a testing ground. The sole aim of our earthly existence is to attain success in the life to come. The life hereafter, unlike the present ephemeral world, is eternal and real. We can attain success only when our lives are spent according to the teachings of Allah; when we follow His commandments and tell



others also to follow those commandments. The aim of our lives should be to act like a true and honest servant of Allah by spending our own lives truthfully and spreading the message of *tawheed* to the rest of mankind.

EXERCISES

True or False

- Belief in the Last Day is not one of the articles of faith.
- Allah will resurrect all the dead on the Day of Judgement.
- All the prophets knew when the Last Day would come.
- Every soul has to die one day.
- The Life Hereafter will be very short.

Match the Columns

Column A

Yawmul Akhirah

Yawmuad-Din

Al-Ghashiyah

Al-Haqqah

Column B

The Inevitable

The Last Day

The Day of Judgment

The Overwhelming

Answer the following questions:

- Define the Last Day or *yawmul Akhirah*.
- What will happen on the Day of Judgement?
- Can you give references about the Last Day from the Quran?
- The Last Day has been called by many names in the Quran. Can you name some and explain their meanings?





In the Arabic language the word *hadith* (pl. *ahadith*) means ‘news’. It also means ‘saying’, ‘report’, ‘speech’, ‘a story’. In Islam what we mean by *hadith* is the Prophet Muhammad’s sayings, actions and advice. It also includes actions approved of in his presence as recorded by his companions. Muslims, since the actual lifetime of Muhammad, have called the reports of his sayings and doings the best *hadith*, and with the passage of time, its use was confined solely to reports of the Prophet Muhammad’s words and deeds. *Ahadith* are sometimes referred to as ‘traditions’. Very closely related with this word, *hadith*, is the word *sunnah*, which means ‘way of life’. It is used to mean the way of the Prophet Muhammad ﷺ.

The *hadith* has been the subject of keen pursuit and constant study by scholars since the beginning of the history of Islam. Many

of the devoted companions of Muhammad hankered after the knowledge of what the Prophet said or did. Abu Hurayra kept constant company with him for three years at the sacrifice of all worldly pursuits in order to see and hear what the Prophet did and said. The Prophet himself attached a good deal of importance to the knowledge of his own *hadith*. He asked his friends and followers to make them as widely known as possible, but taking care not to attribute anything to him falsely. He asked his followers to acquire knowledge—of the Quran and *Sunnah*—and teach it to others. The importance of following the *sunnah* or traditions of the Prophet Muhammad can be understood by this saying:

The Prophet said: None of you (truly) believes until I am dearer to him than his own parents, his children and all mankind (*Sahi al-Bukhari, Sahih-al-Muslim*).

The importance of *hadith* is highlighted again by an incident which took place during the early phase of Islam. When Muadh was setting out to take over as governor of Yemen, the Prophet Muhammad ﷺ asked him on what basis he would govern. “On the basis of the Quran,” replied Muadh. “Suppose,” said the Prophet, “that you do not find it in the Quran.” “Then on the basis of the *sunnah*,” answered Muadh. In Islam, the role of the Prophet as a teacher, advisor and law-giver is emphasised in the Quran. Allah says:

Obey Allah and the Messenger...
(3:132)

After the Quran, the *sunnah* or the traditions of the Prophet Muhammad, is the second source of Islam. The Quran lays down basic principles, while the *sunnah* clarifies those principles and explains how to put them into practice.

The Chain of Transmission

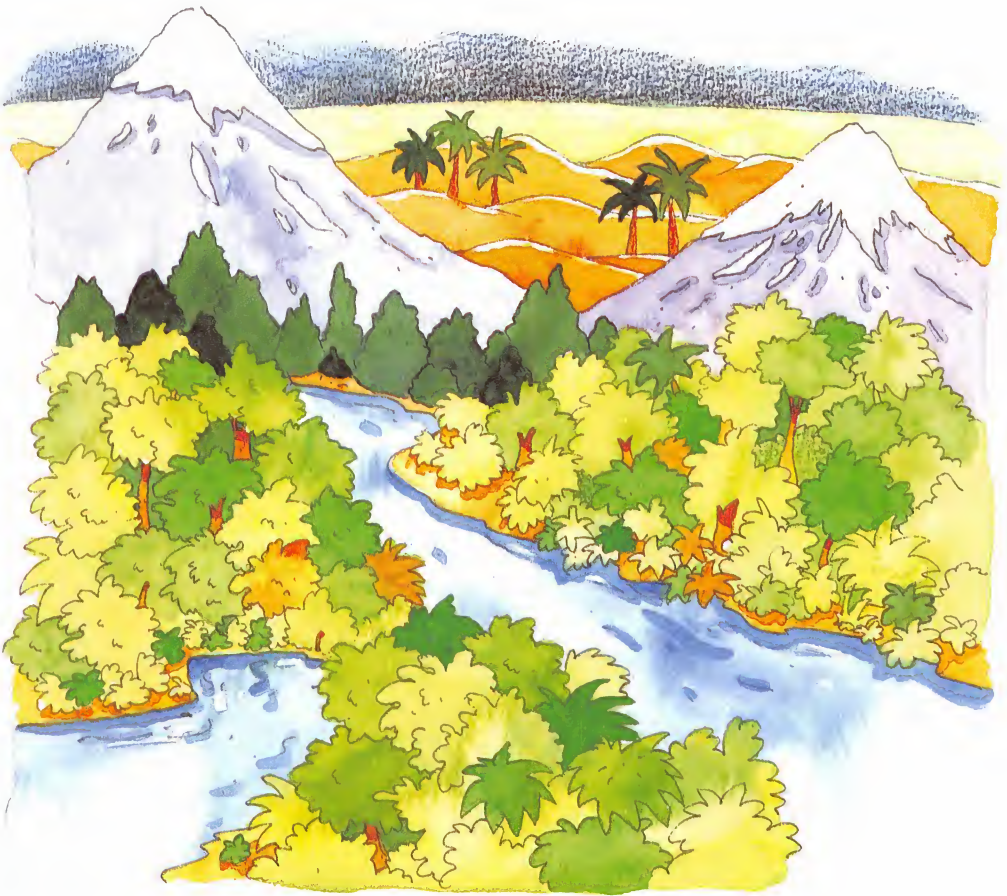
Each *hadith*, or saying of the Prophet Muhammad, records the chain of its transmitters—from the Prophet or from a companion or from a follower down to the last reporter or compiler. The scholars who compiled *hadith* called this chain of transmitters an *isnad*, or authority. They attached great importance to it, and considered it as an indispensable part of a *hadith*. They tried to determine the relative value of the reliability of the various *isnads*, or authorities. To this end, they produced a vast literature on the biographies of the transmitters, which is called *asmaerijal*. If anything amiss was found in the *isnad*, the authenticity of that *hadith* was considered questionable and hence removed from the compilation. The compiler adopted this method to sift the true *hadith* from the false, since many false *ahadith* were invented and spread by hypocrites and enemies of Islam after the death of the Prophet Muhammad ﷺ.

There are six authentic compilations of *ahadith*, which are collectively called *Siyasittah*. The names of these are as follows:

1. *Sahih al-Bukhari*
2. *Sahih al-Muslim*
3. *Abu Dawud*
4. *Ibn Maja*
5. *Al-Tirmidhi*
6. *An-Nasai*

These were compiled by different scholars of *ahadith*. Out of six, two, *Sahih al-Bukhari* and *Sahih al-Muslim*, are considered the most authentic ones. They are called the two *Sahihs*. These two are the most authoritative of all the six books of *hadith*. *Sahih al-Bukhari* was compiled by the noted scholar of *hadith* Muhammad

Ismail bin al-Mughira al-Bukhari. He was born in 194 hijra in Kharasan. Imam Bukhari collected as many as 3 lakh *ahadith* and out of those he remembered 2 lakh *ahadith*. He checked each *hadith* for its authenticity and finally selected approximately 7,275, some of which were duplicates, and 2,230 without any duplication for his book *Sahih al-Bukhari*. He did a remarkable job of separating out all the forged *ahadith*. Besides these six books, there are some other books of *ahadith*, like the *Muwatta* by Imam Malik Ibn Anas, which was the first compilation of *ahadith*.



EXERCISES

True or False

- Sahih al-Bukhari* is not an authentic book of *ahadith*.
- The companions of the Prophet Muhammad are the narrators of *ahadith*.
- Sahih al-Muslim* was compiled by Imam Bukhari.
- The *sunnah* means the traditions of the Prophet Muhammad.
- The hadith book *al-Tirmidhi* of Siya Sittah was compiled by Abu Dawud.
- The first *hadith* compilation *Muwatta* was compiled by Ibn Hanbal.

Match the Columns

Column A

Abu Hurayrah

Muadh

Imam Bukhari

Imam Malik

Sunnah

Column B

The traditions of the Prophet Muhammad

The first compiler of *ahadith* in book form.

The narrator of the greatest number of *ahadith* of the Prophet.

The compiler of the most famous book of *ahadith*.

The governor of Yemen.

Answer the following questions:

- Define *hadith* and *Sunnah*...
- Name the six authentic compilations of *ahadith*.
- Define *asmaerijal*.
- Write a brief note on Ismail bin al Mughirah al-Bukhari.





You already know that belief in the prophets sent by Allah is one of the articles of faith. A Muslim's faith is incomplete without this belief. Allah has sent prophets throughout the ages to tell mankind about Him and the path to real success in this world and the Hereafter. A prophet is a person chosen by Allah as His representative on earth. What the prophet does is to enlighten people, so that they may know the real truth. A prophet tells people of the reality of things and gives tidings of the next world. A prophet preaches to mankind about faith so that one can recognise Allah and one's true purpose in this life. Allah has created all men so that they may worship Him. The purity of faith is belief in the one and only Allah, and this is what a prophet tries to preach to the people. Once a man recognizes

Allah as his Master and Creator, he takes the path of righteousness and does only those acts which will earn Him a reward from Allah.

Since the earliest times there have been many prophets who conveyed to mankind the message of Allah. The Prophet Adam was the first man and the first prophet of Allah. The Prophet Adam taught his progeny the concept of monotheism and that there was none worthy of worship except Allah. But the later descendants of Adam abandoned the path of monotheism and started worshipping false gods. The Prophet Nuh was sent to reform the descendants of Adam. But with the exception of a few, the majority of them did not believe in him. Allah then commanded the Prophet Nuh to build an ark and to board it with his followers. He next sent a devastating flood, which drowned all the disbelievers on this earth, except for those who were with



the Prophet Nuh on the ark. And from them the human race made a fresh start but again the new generation, with the passage of time, forsook the path of Allah. Allah again sent the prophets to teach mankind faith and how to worship God (*ibadaat*), so as to teach them true success and salvation.

This went on repeatedly for many centuries and Allah each time sent a Prophet to convey His teachings to mankind. The prophet Ibrahim, the Prophet Ismail, the Prophet Yusuf, the Prophet Musa, and the Prophet Isa were some of the many Prophets to whom Allah assigned the tasks of preaching His message to mankind. According

to a tradition, Allah sent about one lakh twenty four thousand messengers across the earth to teach mankind His religion. All the prophets taught mankind the one religion which is Islam. Allah tells us in the Quran that the religion which the Prophet Ibrahim followed was Islam. The Quran says:

They say: "Become Jews or Christians if you would be rightly guided (to salvation)." You say: By no means! We believe in the religion of Abraham the upright ones, and he associated no gods with Allah." (Surah 2: 135)

At another place in the Quran Allah says:

"Abraham was neither a Jew nor a Christian; but he was true in faith, and bowed his will to Allah's (which is Islam), and he was no idolater." (Surah 3:67)

All the prophets according to the Quran brought the same basic truth: man has been placed on this earth by Allah so that his obedience to his Maker may be put to the test. Man needs guidance if he is to follow the path desired for him by God. The true source of guidance, according to Islam, is to be found in prophethood. Those who believe in Allah and His prophets shall be rewarded and those who disbelieve shall be punished by Allah. The infallibility of the prophets in the conveyance of their message and the performance of their divine trust is a matter on which scholars have agreed for a long time.

Prophethood is a gift which cannot be acquired. In His wisdom, God grants it to whosoever stands prepared for it and is capable of carrying its obligation. The Prophet Muhammad was indeed prepared to carry the prophetic message to all the races of mankind.



Throughout his life the Prophet Muhammad, who is also *rahmatullil aalamin*, or a mercy to all the worlds, established justice and reconciled hopelessly disparate and hostile nations and groups. His wisdom, farsightedness, perspicacity, presence of mind, and resoluteness are evident in all that he said or did. From him streams of knowledge have sprung to which the great bend their heads in awe and wonder.

The names of all twenty five prophets mentioned in the Quran are as follows:

- | | | |
|------------|---------------|--------------|
| 1. Adam | 10. Yunus | 19. Yahya |
| 2. Hud | 11. Alyasa | 20. Lut |
| 3. Salih | 12. Idris | 21. Ayyub |
| 4. Nuh | 13. Musa | 22. Dhulkifl |
| 5. Ibrahim | 14. Haroon | 23. Isa |
| 6. Ismael | 15. Dawud | 24. Ilyas |
| 7. Ishaq | 16. Sulayman | 25. Muhammad |
| 8. Yaqub | 17. Shuayb | |
| 9. Yusuf | 18. Zakariyya | |

The Story of the Prophet Hud عليه السلام

The Prophet Hud عليه السلام was the prophet of Allah, sent to the people of Ad, who were descendants of Iram, one of the Prophet Nuh's Grandson.

The people of Ad first professed the religion of the Prophet Nuh عليه السلام and were faithful to Allah. But as they prospered, they indulged in evil practices and worshipped idols. The Prophet Hud عليه السلام told them to worship Allah and to accept no other god but Him. He told them, moreover, to ask God's forgiveness.



They, in turn, did not listen to his call to recognise the real God and said to the Prophet Hud عليه السلام, “O Hud! you have brought us no clear sign, and we are not the ones to desert our gods on your word! Nor shall we believe in you.”

The Prophet Hud عليه السلام tried hard to convince his people and bring home Allah's message that, he as a messenger of Allah, his mission was to guide his people to the worship of the one and only God. He tried to make them understand that he did not expect any reward



from them, but only wanted to make them realise that their idols were man-made objects devoid of any real power. But the people of Ad kept on worshipping idols and mocked at the prophet Hud's counsel and warning. They called him a 'foolish man' and a 'liar'.

Allah finally caused them to suffer misfortunes: first a famine, then black clouds over the sky, which they said were passing clouds that would be blown away. Finally, there came a fierce storm, which lasted for seven days and nights, destroying everything and everybody except the Prophet Hud عليه السلام and his followers.

The Prophet Hud عليه السلام is buried on a hillock in Hadramawt which is 90 miles north of Mukalla in Yemen.

EXERCISES

Fill in the Blanks

- a. A Muslim's faith is _____ without belief in the Prophet (complete/incomplete).
- b. A prophet is chosen by _____ (society/Allah).
- c. The Prophet Adam taught his progeny _____ (monotheism/polytheism)
- d. The Prophet _____ built an ark at the command of Allah (Nuh/Ibrahim).
- e. The Prophet _____ was born without a father by a miracle of Allah. (Isa/Sulayman).
- f. The Prophet _____ was the first prophet of Allah (Nuh/Adam).
- g. The Prophet _____ was sent to the people of Ad (Nuh/Hud).
- h. *Rahmatullil Alamin* is one the titles of the Prophet _____ (Muhammad/Yusuf).

Answer the following questions:

- a. Define prophethood.
- b. According to a tradition, how many messengers did Allah send?
- c. Write in brief the story of the Prophet Hud.
- d. Why did Allah send messengers to the world?.



A Rightly Guided Caliph: Ali Ibn Abi Talib



Ali was the son of the Prophet Muhammad's uncle Abu Talib. Ali grew up as a member of the Prophet Muhammad's household. He came to live with the Prophet and Khadija because Abu Talib had financial difficulties and a large family to support. And, in order to ease Abu Talib's burden, both the Prophet and Khadija asked him to let Ali live with them in their house. Ali was only a child when he came to live with them. Ali once saw the Prophet Muhammad and his wife praying together and He asked them about this. The Prophet Muhammad introduced Islam to him and invited him to join them in prayer. Ali wanted to ask his own father, Abu Talib, for advice about joining them in prayer. However, the next day, he approached the Prophet and said, "When Allah created me, he did not consult my father, so why should I consult my father in order to serve Allah?"

Ali, staying in the house of the Prophet, received the best of both the worlds. He gained knowledge and many insights from the

Prophet whose speech, actions and attitudes greatly influenced his life. When Allah commanded the Prophet to introduce Islam to his nearest relations, and all his kith and kin, the Prophet invited them to a feast. After the feast, the Prophet addressed them saying:

‘O sons of Abd al Muttalib, I know of no Arab who has come to his people with a nobler message than mine. I bring you the best of this world and the next. Allah has commanded me to call you to Him. Which of you, then, will help me in this and be my brother and successor?’

Nobody spoke except Ali, who said, “O Prophet of Allah, I will be your helper.” The Prophet put his hand on Ali and said, ‘This is my brother, my executor and my successor among you. Pay attention to him and obey him.’

Ali grew up along with Zaid, Umm Kulthum, Zainab, Ruqaiyyah and Fatimah in the house of the Prophet. They all received the best education on earth. Ali learnt how to read and write. He later became one of the grammarians of the Arabic language. He is the narrator of many *ahadith* of the Prophet. Ali is also the source of many wise counsels and sayings. When the Prophet received Allah’s command to leave Makkah and migrate to Madinah, he asked Ali to lie in his bed on the night of his journey so that the people of Makkah, who had planned to kill the Prophet, would be deceived. The Prophet said to Ali, ‘Here is my cloak. Lie in my bed tonight, and cover yourself with it. The people who are coming to kill me will think you are me, but they will immediately discover their mistake, so no harm





will come to you. Tomorrow, return all the money and objects people have left here in trust. Then come to join me in Madinah.’

Ali was a brave man. He did exactly as the Prophet had asked him to do. Ali was married to the Prophet’s youngest daughter Fatimah. Later in his life, Ali proved to be a brave and powerful warrior. He took part in all the battles and served Islam like a true servant of Allah.

Ali was among the Prophet’s nearest and dearest. When the Prophet passed away, Ali was personally involved in the washing of his body and the preparations for the burial. Ali was the closest of counsellors to all the Khalifa Rashidun preceding him. He became a Khalifa after the death of the third Caliph, Uthman bin Affan. When Ali assumed the Khilafat, the Muslim state was beset with many troubles. Uthman’s murderers were prowling in the streets of

Madinah and the entire state was in total chaos. Ali accepted this leadership at a time of great crises. He had to deal with the murderers of Uthman, unrest among the people and war on the borders. He had also to face up to the continued opposition of Muawiyah, who having become the governor of Syria, wanted independent power. Besides these problems, Ali had also to pay attention to the needs and aspirations of the people, and keep a check on all his officials to ensure they were fair, just and uncorrupted; he had to care for the spiritual needs of all the Ummah; speak and write, organize meetings; and lead the *salah*. Ali took the reins of the caliphate in his hand and tried his best to regulate the affairs of the government. During his leadership he faced years of civil unrest, which eventually led to civil war. He fought two battles and dealt firmly with the Kharijites and other dissidents. As a result of these conflicts, Ali was stabbed in the back while at his prayers by a Kharijite. As Ali lay dying, he called his sons and advised them to live with unity among themselves, to look to the life Hereafter and not seek a life of worldly riches. Ali lived very simply and took nothing from the state beyond what he needed for his basic sustenance. Ali and all other *Khalifa ar-Rashiduns*, or Rightly Guided Caliphs, were truthful, moral and sincere, and spent many of their nights in prayer and many of their days in fasting. They always put others above themselves and were humble and devout Muslims. They were true successors of the Prophet, whom they loved more than themselves.



EXERCISES

Fill in the Blanks

- a. _____ was the father of Ali (Abu Talib/Hamza).
- b. Ali grew up in _____ (Makkah/Madinah)
- c. The Prophet's daughter _____ was married to Ali (Zainab/Fatimah).
- d. Ali became the _____ Khalifa after the death of Uthman (Second/ fourth).
- e. Ali came into the fold of Islam as a _____ (child/young man).
- f. Ali was assassinated by a _____ (Kharijite/Muslim).
- g. Hasan and Husain were the _____ of Ali (sons/grandsons).

Answer the following questions

- a. How did Ali come to stay in the house of the Prophet Muhammad ﷺ?
- b. What happened when the Prophet Muhammad arranged a banquet and invited all his kinsmen to accept Islam?
- c. Describe the character of Ali in the light of his service to Islam.



Islamic society is built on Islamic ideals and Islamic ideals are based on the principles laid down in the Quran and made explicit through the sayings and traditions of the Last Prophet of Islam. I will tell you a story to



highlight the importance the earlier caliphs placed on the teachings of the Quran and the prophet in the building of Islamic society.

Once the Caliph Omar was travelling from Madinah to Mecca. On the way one early morning, he noticed a Negro boy who was tending a flock of sheep. To find out whether the teachings of the Quran had—at least in their elementary form—reached this boy living in a faraway corner of the Arabia, he asked him if he would like to sell one of the lambs in the flock. The boy said, “No.” “But why?” asked the Caliph. “Why? – Because it is not mine,” rejoined the boy. “It is my master’s and I am his slave.” “What does that matter?” asked the Caliph. “Take this money, give that lamb to me, and go and tell your master that some wolf snatched away his lamb.” The boy stared hard at the Caliph. “I can cheat my master over there on the other side of the hillock. But can I,” he stressed, “cheat that Great Master who is watching over both of us and listening?” The boy was an illiterate. He had never read the Quran. But the atmosphere created by the Quran’s teachings had evidently influenced his mind. Tears rolled down the cheeks of the Caliph of Islam. He went to the

boy's master, paid him the bondage money and told him to set the boy free.



The Quran is the greatest source of sublime teachings for human beings. It offers guidance to all seekers of righteousness. It aims at building a man who is ever conscious of Allah and His commandments. Indeed the purpose of the Quran is the perfection of

man through development of a mind which is conscious of God, of himself, of his surroundings, of his present, past and future. God has made man His vicegerent and man is required to fulfil the demands of this role. His duty is to live in peace with himself and in peace with his external world and to be ever conscious of the 'Life Hereafter'. As God says in the Quran:

"To their Lord all shall be gathered."

This belief in the Life Hereafter, or the return to God, leads mankind to live a life of righteousness. Allāh says in the Quran:

Surely, in the remembrance of Allah do hearts find rest. (Quran, 13:28)

Islamic society is thus based on pure Quranic ideals. Essentially, these ideals are faith in Allah, in His messengers, in His divine revelations, in His angels, in the Life Hereafter, and in the *sunnah* of the Prophet Muhammad ﷺ. These ideals form the bedrock of Islamic

society. The social, cultural and religious ethics of Islamic society is rooted in these ideals which have been made absolutely clear to us through the life of the Last Prophet of Islam. The Prophet Muhammad was the embodiment of all such ideals. As Allah says in the Quran:



You have indeed in the Messenger of Allah a beautiful pattern (of conduct) for those whose hope is in Allah and the Final Day, and who engage much in the praise of Allah. (Quran 33:21)

EXERCISES

True or False

- a. Islamic society is based on the teachings of the Quran and *sunnah*.
- b. The Quran aims at developing a mind which is conscious of Allah.
- c. Allah has not made man His vicegerent on earth.
- d. Man's heart can find rest in the remembrance of Allah.
- e. Makkah was the capital of the Islamic state during the reigns of the rightly guided caliphs.
- f. All souls will be gathered by Allah on the Day of Judgement.

Answer the following questions

- a. Explain the principles on which Islamic society is based.
- b. What lesson do you infer from the story of Caliph Umar and a Negro boy?
- c. What should be man's duty as God's vicegerent on earth?
- d. Whose exemplary conduct does the Quran tell us to follow?



The Life of the Prophet Muhammad

Exemplary Behaviour and Call to the People

At the time of the Prophet, all over Arabia, there was chaos and lawlessness; feuds, deadly rivalry, theft, looting, etc. were the order of the day. Inter-tribal warfare, and tribal vendettas and murders were common occurrences. Life, property and honour were nowhere safe.



It was into such a hostile atmosphere that Islam came and Allah commanded the Prophet Muhammad to spread His word to all the people. But it was not an easy task, given the mayhem and darkness that the whole of Arabia was steeped in. As you already know, Makkah at this time was the centre of idolatry and most of its inhabitants were addicted to lying, thieving, cheating and other kinds of vices. But when Islam came, it denounced idolatry as well as all the forms of immorality which were rampant among the Quraysh.

The people of Arabia obstructed all efforts of the Prophet to preach Islam with all the means at their command, including torture, economic boycott and physical violence. But the Prophet, as commanded by Allah, went to the various tribes, addressed them, introduced Islam to them and won support, even though very gradually.

It was the personal example of the Prophet Muhammad that proved the best support for the spread of his message. Being a merciful and charitable man with concern, sympathy and compassion for the weak, the orphan, the deprived and the oppressed he set such an example for his followers in his behaviour and God consciousness, that they became ever more convinced of their faith and ever more anxious to adhere to his teachings. The noble, the rich, the weak, the deprived and the oppressed all entered the fold of Islam. Muhammad led his followers by example and so the cause of God and His prophet spread as men and women adopted the faith in wave upon wave. God commanded the Prophet to proclaim Islam openly and to bring His revelations to the public:

“Warn, O Muhammad, your near relatives. Extend your gentle protection to all those who follow in your footsteps and obey you. As for those who disobey, proclaim your repudiation of their doings.... Proclaim what you are commanded and turn away from the polytheists.”

Muhammad invited his kinsmen to a banquet at home and tried to talk to them about Islam, but his kinsmen were not ready to listen. Then, he directed his call to the Makkans as a whole. One day he climbed to the top of al-Safa and called out: “O people of the Quraysh! If I were to tell you that I see an enemy force on the other side of the mountain, would you believe me?” They all answered, “Yes, indeed, for we trust you, and we have never known you to tell a lie.” Muhammad then said, “Know then I am a Warner and that I warn you of a severe punishment. O people of Makkah! God has commanded me to warn you, my nearest kinsmen, that I can guarantee that there is



no god but God.” Abu Lahab, an uncle of the Prophet Muhammad, sharply criticized him at this and later the other Makkans who opposed Muhammad ridiculed him and incited their poets to attack Muhammad in their poetry. But neither the rancour of Abu Lahab nor the hatred of other opponents in the Quraysh prevented the spread of the Islamic call among the people of Makkah.

Frustrated, they went to Abu Talib to put pressure on his nephew not to preach his religion. But the Prophet Muhammad said to his uncle Abu Talib: “O Uncle! By God Almighty I swear, even if they should put the sun in my right hand and the moon in my left so that I may abjure this cause, I shall not do so until God has vindicated it or caused me to perish in the process.”

The Makkans indulged in false propaganda against the Prophet and Islam, trying their best to keep the people away from the Prophet. But this only created in the people a greater urge to find out more about him, which resulted in many people accepting Islam. They then shunned idolatry and led a life of piety, honesty and trustworthiness. They avoided all sorts of immorality. But those who accepted Islam risked their lives and their properties. The Quraysh tortured and persecuted them with extreme cruelty and also made them offers of wealth and prosperity to tempt them to resile from their faith.



Those who were powerful when they converted to Islam, received the protection of their tribe and families. But those who had no such support were persecuted by the

Makkans. They used to be caught hold of at noon under the blazing Arabian sun, made to lie on the hot sand, and then they were weighed down by heavy stones. Khabab bin Al Harish was laid on his back on red hot coals and Bilal was put to all sorts of torture. Many died under torture but no one recanted. When the torture of the Makkans continued unabated, the Prophet directed the Muslims to migrate to Abyssinia whose ruler the Negus was known for his sense of justice and fair play. The migrants who settled down in Abyssinia found themselves in their new home free to worship their God in their own way. The Quraysh in Makkah were apprehensive that any open practice of their religion, especially salat and loud recitation of the



Quran by Muslims, would continue to have a disastrous effect on the members of their tribe. Therefore, they made it impossible for the Muslims to carry out their religious duties openly. All kinds of tortures were reserved for the Prophet in the attempt to persuade him to give up his faith. Dirt and offal were thrown at him, he was made to walk over thorns and muck. Abuses were hurled at him and he was called mad, a magician and a wayward poet. He was boycotted, starved and beaten. The Prophet and his family stayed in a state of siege for three years. They were reduced to eating leaves and softened scraps of leather. It was at that time that the Miraj took place and the saying of *salat* five times a day was made compulsory for the Muslims.

The Founding of Divine Rule

When Islam became dominant, the Prophet sent preachers to new lands to teach people about Islam and its tenets.

When preachers were dispatched to various areas, the Prophet told them, “Work with a tolerant spirit, do not act forcibly, give glad





tidings to people; do not arouse hatred. Be cooperative, for you will meet people who have been used to other religions. When you go to them, first invite them to accept *tawheed* and prophethood; when they accept that, tell them that they are in duty bound to say their *salat* five times a day. After that tell them that *zakat* too is binding on them, so that in taking from the rich, you may give to the poor. And when they accept *zakat* as a duty, do not take the best they have. Be careful. The oppressed may curse you! There is nothing to stop their approaching God with their grievances.”

This was the foundation on which was based the divine rule and khilafat of Rasulullah. The real purpose of the Prophet’s ordainment was the issue of a call to accept Allah, the reform of morals and the establishment of piety. The management of the affairs of state was to maintain law and order in the interests of the effective propagation of Islam. The Prophet sent his governor and *walis* to

distant parts of the country, but all matters within Madinah were dealt with by him personally. He also looked after peace agreements with other peoples, prevention of tribal feuds, payment to delegations, issue of ordinances, punishment of criminals, etc.

The Prophet used to be asked religious questions to which he would furnish answers. There was never any delay in his responses. Whenever, wherever, a question was asked, he gave a reply. These *fatwas* were an essential part of his religious duties. All cases pertaining to Madinah were decided by him while, for outlying parts of the country, he appointed Qazis. For all written matters, a regular department was established and a number of companions were entrusted with the relevant duties. Letters to heads of state, instructions for officials, pacts with non-Muslims, orders for the tribes—all were part of the duties entrusted to this department. Zaid bin Thabit was the person mainly responsible for the working of the department. Most of the Prophet's visitors came in connection with the teachings of the faith. Bilal was specially deputed to look after them. The Prophet also used to look after the various needs of his guests personally, and would ask Bilal to arrange funds. If he did not have enough funds, he would borrow and then repay the debts when funds were available. Whatever presents the Prophet received personally went into these funds.

EXERCISES

True or False

- The people of Arabia created situations which were favourable for the Prophet Muhammad to preach Islam.
- Abu Talib was the father of the Prophet Muhammad.
- The Prophet's uncle Abu Lahab was soft and kind-hearted towards the Prophet.
- Hamza was an uncle of the Prophet Muhammad.
- The Prophet Muhammad forced people to accept Islam.

Match the Columns

Column A

Hamza

Bilal

Abu Lahab

Zaid

Column B

An uncle of the Prophet who was a sworn enemy of Islam.

An uncle of the Prophet who was martyred at the Battle of Uhud.

A muezzin of Masjid an-Nabawi.

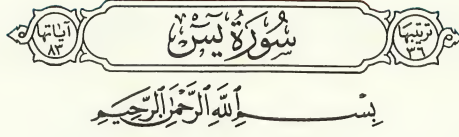
The adopted son of the Prophet

Answer the following questions

- Describe the character of Arabia before the advent of Islam.
- How did the personal example of the Prophet Muhammad help spread Islam?
- What kinds of torture were the Muslims subjected to by the Makkans?
- What did the Prophet teach the preachers who went to preach Islam?
- Describe how the various matters relating to governance and preaching were taken care of by the Prophet.



Surah Ya'sin



In the name of Allah, Most Gracious, Most Merciful.

Ya'sin. I swear by the Wise Koran that you are sent upon a straight path.

This is revealed by the Mighty One, the Merciful, so that you may forewarn a nation who, because their fathers were not warned before them, live in heedlessness. For most of them the Word has been decreed, because they are unbelievers.

We have bound their necks with chains of iron reaching up to their chins, so that they cannot bow their heads. We have put barriers before them and behind them and covered them over, so that they cannot see.

It is the same whether or not you forewarn them: they will never have faith.

You shall admonish none but those who observe Our perceptions and fear the Merciful, though they cannot see Him. To these give news of pardon and a rich reward.

It is We who will resurrect the dead. We record the deeds of men and the marks they leave behind: We note all things in a glorious book.

You shall cite, as a case in point, the people of the city to which Our messengers made their way. At first We sent to them two messengers, but when they rejected both We strengthened them with a third. They said: 'We have been sent to you as apostles.' But the people replied 'You are but mortals like ourselves. The Merciful has revealed nothing: you are surely lying.'

يَس ۝ وَالْقُرْآنِ الْحَكِيمِ ۝ إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۝ عَلَيَّ
صِرَاطٍ مُسْتَقِيمٍ ۝ تَنْزِيلِ الْعَزِيزِ الرَّحِيمِ ۝ لِيُنذِرَ قَوْمًا مَّا
أُنذِرُوا أَبَاؤُهُمْ فَهُمْ غَافِلُونَ ۝ لَقَدْ حَقَّ الْقَوْلُ عَلَيَّ أَكْثَرَهُمْ
فَهُمْ لَا يُؤْمِنُونَ ۝ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى
الْأَذْقَانِ فَهُمْ مُقْمَحُونَ ۝ وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا
وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ۝ وَسَوَاءٌ
عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝ إِنَّمَا نُنذِرُ
مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبَ فَبَشِّرْهُ بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ ۝ إِنَّا نَحْنُ نُحْيِي الْمَوْتِ وَنَكْتُبُ
مَا قَدَّمُوا وَآخِرَهُمْ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ۝
وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ۝
إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا
إِلَيْكُمْ مُّرْسَلُونَ ۝ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ
الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ۝ قَالُوا رَبَّنَا عَلِّمْنَا
إِلَيْكُمْ لَمْرُسَلُونَ ۝ وَمَا عَلَّمْنَا إِلَّا الْبَلْغَ الْمُبِينُ ۝

They said: 'Our Lord knows that we are true apostles. Our only duty is to warn you plainly.'

The people answered: 'Your presence bodes for us nothing but evil. Desist, or we will stone you or inflict on you a painful scourge.'

They said: 'The evil you forebode can come only from yourselves. Will you not take heed? Surely you are great transgressors.'

Thereupon a man came running from the far side of the city. 'My people,' he said, 'follow those who have been sent to you. Follow those who ask no reward of you and are rightly guided. Why should I not serve Him who has created me and to whom you shall all be recalled? Should I serve other gods than Him? If it is the will of the Merciful to afflict me, their intercession will avail me nothing, nor will they save me. Indeed, I should then be in evident error, I believe in your Lord; so hear me.'

We said to him: 'Enter Paradise,' and he exclaimed: 'Would that my people knew how gracious my Lord has been to me, how highly He has exalted me!'

After him, We sent down no host from heaven against his people: this We never do. There was but one shout—and they fell down lifeless.

Alas for My bondsmen! They laugh to scorn every apostle that comes to them. Do they not see how many generations We have destroyed before them? Never shall they return to them: all shall be brought before Us.

Let the once-dead earth be a sign to them. We gave it life, and from it produced grain for their sustenance. We planted it with the palm and the vine, and watered it with gushing springs, so that men might feed on its fruit. It was not their hands that made all this. Should they not give thanks?

Glory be to Him who made all things in pairs: the plans of the earth, mankind themselves, and the living things they know nothing of.

The night is another sign for men. From the night We lift the day – and they are plunged in darkness.

The sun hastens to its resting-place: its

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا الزَّمْعَ كُمْ وَلَيْسَ كُمْ
مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾ قَالُوا طَيَّرْنَاكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ
بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾ وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ
يَسْعَى قَالَ يَنْفِقُوا أَنْتُمْ الْمُرْسَلِينَ ﴿٢٠﴾ أَنْتُمْ عَوَّامُونَ
لَا تَسْأَلُونَ أَجْرًا وَهُمْ مُّهِتَدُونَ ﴿٢١﴾ وَمَالِي لَأَعْبُدَ الَّذِي
فَطَّرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾ أَتَأْتِدُونَ دُونَهُ آلِهَةً إِنْ
يُرِيدَنَّ الرَّحْمَنُ بِضُرٍّ لَّا تُغْنِي عَنْكَ شَفَعَتُهُمْ شَيْئًا وَلَا
يُنْقِذُونَ ﴿٢٣﴾ إِنِّي إِذًا لَفِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ إِنِّي أَنَا مَنِ
بَرِيكُمْ فَاسْمَعُونِ ﴿٢٥﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي
يَعْلَمُونَ ﴿٢٦﴾ بِمَا عَفَّرَنِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ﴿٢٧﴾
﴿٢٨﴾ وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا
كُنَّا مُنْزِلِينَ ﴿٢٩﴾ إِنْ كَانَتْ إِلَّا الصَّيْحَةُ وَاحِدَةً فَإِذَا هُمْ خَمِدٌ
يَنْحَسِرُونَ ﴿٣٠﴾ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ
يَسْتَهْزِئُونَ ﴿٣١﴾ أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ
أَنَّهُمْ إِلَهُمْ لَا يَرْجِعُونَ ﴿٣٢﴾ وَإِنْ كُلٌّ لَّمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ
﴿٣٣﴾ وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيِّتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا
فَمِنْهُ يَأْكُلُونَ ﴿٣٤﴾ وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّجِيلٍ
وَأَعْنَبٍ وَفَجْرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٥﴾ لِيَأْكُلُوا مِنْ ثَمَرِهِ
وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٦﴾ سُبْحَانَ الَّذِي
خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ
وَمِمَّا لَا يَعْلَمُونَ ﴿٣٧﴾ وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ
فَإِذَا هُمْ مُظْلِمُونَ ﴿٣٨﴾ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا
ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٩﴾ وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ

course is laid for it by the Mighty One, the All-knowing.

We have ordained phases for the moon, which daily wanes and in the end appears like a bent and withered twig.

The sun is not allowed to overtake the moon, nor does the night outpace the day. Each in its own orbit runs.

We gave them yet another sign when We carried their offspring in the laden Ark. And similar vessels We have made for them to voyage in. We drown them if We will: none can help or rescue them, except through Our mercy and unless We please to prolong their lives awhile.

When it is said to them: 'Have fear of that which is before you and behind you, so that you may be shown mercy,' they give no heed. Indeed, they turn away from every sign that comes to them from their Lord.

36:47 And when it is said to them: 'Give alms of that which God has given you,' the unbelievers say to the faithful: 'Are we to feed those whom God can feed if He chooses? Surely you are in glaring error.' They also say: 'When will this promise be fulfilled, if what you say be true?'

They must be waiting for a single blast, which will overtake them while they are disputing. They will have no time to make a will, nor shall they return to their kinsfolk.

The Trumpet will be blown and, behold, they will rise up from their graves and hasten to their Lord. 'Woe to us!' they will say. 'Who has roused us from our resting-place? This is what the Lord of Mercy promised: the apostles have told the truth!' And with one blast they shall be gathered all before Us.

On that day no soul shall suffer the least injustice. You shall be rewarded according to your deeds.

On that day the heirs of Paradise will be busy with their joys. Together with their spouses, they shall recline in shady groves upon soft couches. They shall have fruits therein, and all that they desire.

'Peace!' shall be the word spoken by a merciful God. But to the guilty He will say: 'Away with you this day! Sons of Adam, did I not charge you never to worship Satan, your acknowledged foe, but to worship Me? Surely that was the right path. Yet he has led

عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٦﴾ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ
القَمَرَ وَلَا الْبَيْلُ سَابِقَ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾
وَآيَةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْحُونِ ﴿٤١﴾ وَخَلَقْنَا
لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾ وَإِنْ نَشَأْ نُغْرِقَهُمْ فَلَا صِرَاحَ لَهُمْ
وَلَا هُمْ يُنْقَدُونَ ﴿٤٣﴾ إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾ وَإِذَا
قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾
وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾
وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَنْ نَطْعَمُ مِنْ لَوْ شَاءَ اللَّهُ أَطَعْمَهُ إِنْ أَنْتُمْ إِلَّا فِي
ضَلَالٍ مُبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾
مَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَحِجَّةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾
فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾
وَيُنْفِخُ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾
قَالُوا يَا بُولُوكِنَّا مَنْ بَعْثَنَا مِنْ مَرْفَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ
وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾ إِنْ كُنْتَ إِلَّا صَيْحَةً
وَحِجَّةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٥٣﴾ فَالْيَوْمَ لَا تُظَلَمُ
نَفْسٌ شَيْئًا وَلَا يُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾
إِنْ أَصْحَابَ الْجَنَّةِ الْيَوْمِ فِي شُغْلٍ فَكَهُونٍ ﴿٥٥﴾ هُمْ وَأَزْوَاجُهُمْ
فِي ظِلِّدِلٍ عَلَى الْأُرَائِكِ مُتَّكِفُونَ ﴿٥٦﴾ لَهُمْ فِيهَا فَتْكَةٌ وَهُمْ
مَائِدَعُونَ ﴿٥٧﴾ سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ ﴿٥٨﴾ وَأَمْتَرُوا الْيَوْمَ
أَيُّهَا الْمُجْرِمُونَ ﴿٥٩﴾ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰءَ آدَمَ أَنْ لَا
تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾ وَأَنْ أَعْبُدُونِي ۚ

a multitude of you astray. Had you no sense? This is the hell you have been threatened with. Burn therein this day on account of your unbelief.'

On that day We shall seal their mouths. Their hands will speak to Us, and their very feet will testify to their misdeeds. Had it been Our will, We could have put out their sight: yet even then they would have rushed headlong upon their wonted path. For how could they have seen their error?

Had it been Our will, We could have transformed them where they stood, so that they could neither go forward nor retrace their steps.

We reverse the growth of those to whom We give long life. Can they not understand?

We have taught him no poetry, nor does it become him to be a poet. This is but a warning: an eloquent Koran to exhort the living and to pass judgement on the unbelievers.

Do they not see how, among the things Our hands have made, We have created for them the beasts of which they are masters? We have subjected these to them, that they may ride on some and eat the flesh of others; they drink their milk and put them to other uses. Will they not give thanks?

They have set up other gods besides God, hoping that they may help them. They cannot help them: yet their worshippers stand like warriors ready to defend them.

Let not their words grieve you. We have knowledge of all that they hide and all that they reveal.

Is man not aware that We created him from a little germ? Yet is he flagrantly contentious. He answers back with arguments, and forgets His own creation. He asks: 'Who will give life to rotten bones?'

Say: 'He who first brought them into being will give them life again: He has knowledge of every creature; He who gives you from the green tree a fire to light your fuel with.'

Has He who created the heavens and the earth no power to create their like? That He surely has. He is the all-knowing Creator. When He decrees a thing He need only say: 'Be,' and it is.

Glory be to Him who has control of all things. To Him you shall all be recalled.

هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿١١﴾ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا
أَلَمْ تَكُونُوا تَعْقِلُونَ ﴿١٢﴾ هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ
﴿١٣﴾ أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٤﴾ الْيَوْمَ نَخْتِمُ
عَلَى أَفْوَاهِهِمْ وَنُكَلِّمُنَا أَيْدِيَهُمْ وَنَشْهَدُ أَرْجُلَهُمْ بِمَا كَانُوا
يَكْسِبُونَ ﴿١٥﴾ وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَأَنْزِلُ يُبْصِرُونَ ﴿١٦﴾ وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ
عَلَى مَكَانَتِهِمْ فَمَا اسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ
﴿١٧﴾ وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ ﴿١٨﴾
وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْءَانٌ مُبِينٌ
﴿١٩﴾ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ ﴿٢٠﴾
أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَامًا فَهُمْ لَهَا
مِلْكُونَ ﴿٢١﴾ وَذَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ﴿٢٢﴾
وَهُمْ فِيهَا مِنْفَعٌ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٢٣﴾ وَاتَّخَذُوا
مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ يُبْصِرُونَ ﴿٢٤﴾ لَا يَسْتَطِيعُونَ
نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحَضَّرُونَ ﴿٢٥﴾ فَلَا يَحْزَنُكَ قَوْلُهُمْ
إِنَّا نَعْلَمُ مَا يَسُرُّونَ وَمَا يَعْلَنُونَ ﴿٢٦﴾ أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا
خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ ﴿٢٧﴾ وَضَرَبَ لَنَا
مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظْمَ وَهِيَ رَمِيمٌ ﴿٢٨﴾
قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ
﴿٢٩﴾ الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ
مِنْهُ تُوقَدُونَ ﴿٣٠﴾ أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
بِقَدِيرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٣١﴾
إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٣٢﴾
فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٣﴾